

mental, that deny in every essential this prominent feature of Christ's divine life?

Through every vein of this old world's pulsing organism flows that staple product of alienation from God, haughtiness. Nor does the fact that the world sometimes rises above its principles militate against this evident assertion.

Does not the church of to-day sadly lack this element of Christliness? Too often and too truly to-day is heard the complaint that the spirit of the church in this matter is the spirit of the world. And the truth is potent in the fact that the prominent churches in the cities are the churches of the rich and fashionable. Did these churches appreciate properly this ordinance of Christ this could not be said. Though they bear Christ's name, they deny his sovereignty and repudiate his foundation principles of service and humility taught in this ordinance.

Does not the church then need this ordinance to teach it humility and service? Does it not need this long forgotten institution to free it from the devil's lie?

Christ gave it to teach us the power of humble service and love in saving this world from satan. Has the history of the past taught us that humanity learns it without the Christ-given ordinances? The only time in the history of the church that it possessed this quality of life, as a whole, was in the first centuries before a pope, because it had become an empty form, set aside the plain commandment of John 13.

For seventeen centuries the church has been trying to impersonate Christ without this teaching ordinance, and its success is seen in the haughty pride and class spirit that now pervades to such a woeful extent the fashionable churches of Christendom.

O, thou long-suffering Christ, standing at thy Father's throne, waiting through these long centuries of blindness of thy people, with anxious heart for the manifestation of the sons of God here on earth, forgive our blind stupidity!

O, ye people, groping in the darkness of heathen ignorance for a revelation of something to meet the needs of your deeper consciousness, to whom the church in its apostacy came with a caricature of Jesus' divine life, forgive! The church gave you the best it knew, but far worse than than it might have known, had it kept the form and spirit of the ordinances delivered to her apostles by that divine Son of Mary!

O, church of the living God, so long apostate from thy Master, so woefully rent by sin, so fearfully misrepresentative of the spirit of love and humility, so long

subservient, though perhaps ignorantly, to satan's dominion of haughtiness and hate, return to thy God! Return, though thy garments be tattered and soiled with satan's loathsome lies; though the glory that attended thy first conquests has long since faded and lies in the long-forgotten grave of thy pristine obedience; though thou hast been teaching the nations a salvation distorted by thine own blind disobedience! Return, and believe him, when you hear him speaking yet from that Upper Room, "If ye know these things, happy are ye if ye do them!"

And thou Little Band, that "contends for the faith once delivered unto the saints," though often in these ordinances thou hast missed their spirit, standing in the lessening twilight of the centuries of moral darkness and a false Christianity and looking with bated breath and expectant hopes into the coming morning of the twentieth century, stand still in the morning hush of this new day of promise, and with uplifted faces to the brightening sky thank God, not with pride but humility, that through the conflicts of these and other days, he has led thee out to be companions of the apostles of Christ,—not companions in honor, but service,—in heralding a return to the ordinances of Christ and the life inculcated by their reverent practice!

With humble hearts, with reverent lips, with ready hands, go forth into the busy rush of this world with the message of Christ's humility in your lives.

THE TWO COVENANTS.

J. D. MCFADEN.

Paul in his letter to the Galatians speaks of two covenants, referring to the son of Hagar and the son of Sarah, one the son of the bondwoman and the other the son of the free woman. One born of the flesh, and the other born because of promise, says: "Which things are an allegory: for these are the two covenants." Then contrasts Jerusalem which is in the same rank with Sinai, with Jerusalem which is free, "the mother of us all." See Gal. 4: 21-31.

The words "bondwoman" and "free woman" show clearly the great difference between the two covenants, that of law against which Paul is protesting became a covenant of bondage, that of grace and truth for which he pleads is a covenant of freedom. At the close of the 4th chapter he shows this distinction: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free."

Gal. 5: 1, he urges the church to remain free from the covenant of bondage. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." That he is talking of the Mosaic code is clear, from the fact that the entire book is directed against its observance. "He who obeys part of the law is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5: 3, 4.

The words "first" and "second," also "new" and "old," and the word "better," bring before our minds the distinction between the two covenants we are contemplating. Paul says: "For if the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. Here the words "first" and "second" bring before us two different covenants. "Then verily the first covenant had also ordinances of divine services, and a worldly sanctuary." Heb. 8: 1. Then in this chapter he makes the contrasts with the second, and shows how much better Christ is than Moses.

He not only speaks of the first and second but of the "new" and "old". He says "A new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 13. Speaking of Christ he says: "And for this cause he is the mediator of the New Testament" or covenant, Heb. 9: 15. Again he says, "Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." II Cor. 3: 6.

That Paul is contrasting the old law and the new is clear from the fact that he proceeds to speak of "the ministration of death, written and engraven in stones." While glorious in its day by way of comparison with the surrounding of Israel, it was nothing by reason of the glory that excelleth." Read the third chapter of II Cor. and note the difference between Moses and Christ.

Consider then the words "bond" and "free," "first" and "second," "new" and "old," etc., and we have brought before us in a plain manner different covenants or testaments. One temporal the other spiritual; one limited, the other forever. The servant abideth not in the house forever: but the son abideth ever." John 8: 35. Moses was a servant, Christ was the Son.

Let us notice for whom this "first," "old" or "bondwoman" covenant was made. It was made for Israel, not for other nations. "The people shall dwell